The Christian Socialist

The Golden Rule Against the [redacted] of Gold

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Ninth Year. No. 19 CHICAGO, ILLINOIS, THURSD[redacted] 9, 1912 3c Per Copy, $1.00 Per Year

A SOCIALIST PRAYER

Used by the Socialist Sunday School, Rochester, N. Y.

O GOD OF LIFE AND LIGHT, we yearn to be nobler, kinder, more genuine, more complete. We are hungry; fill us with knowledge and wisdom. We are thirsty; give us to drink deep draughts from the wells of justice. We are weak; make us strong to help in the sacred war of manhood and civilization against tyranny, inhumanity, exploitation and greed.

Dedicate us anew to the service of our fellow-men, and heighten within us the sense of universal brotherhood, unselfish and international.

Help us to be hard haters of unfairness and live lovers of equal rights for all; friends of real worth and enemies of sham; champions of liberty and opponents of slavery in all its forms. May we ever place the soul above gold, human comfort above selfish profit, the home above the market and right above all gain!

May we stand unalterably for a childhood for every child; a fair opportunity of parenthood for every man and woman; the right of every human being to live and work, to vote and enjoy; an equal chance for all and special privileges for none. May we stand steadfastly opposed to poverty and all that produces it, to adulteration and the greed behind it, to political self-seeking and the graft that accompanies it, to over-work and its attendant evils, to war and all its horrors, and to the spirit that robs labor of its just reward. Fill our lives with the religion of the Golden Rule!

Render our ears quick to hear the groans of the toiling millions and the sighs of our brothers in bondage. May we spurn contentment as long as there are wrongs to be righted, [illegible] sores to be healed, diseases to be avoided, slaves to be set free and injustice to be eradicated. Fill our souls abundantly with pity for the oppressor and abhorrence of his crimes.

Make us keen to ask why, eager to be shown, fearless to stand for principle and ready to suffer for it. Permeate our souls with divine discontent and righteous rebellion. Strengthen within us the spirit of revolt; and may we continue to favor that which is fair and to rise in anger against the wrong, until the Great Revolution shall come to free men and women from their fetters and enable them to be good and kind and noble and human!

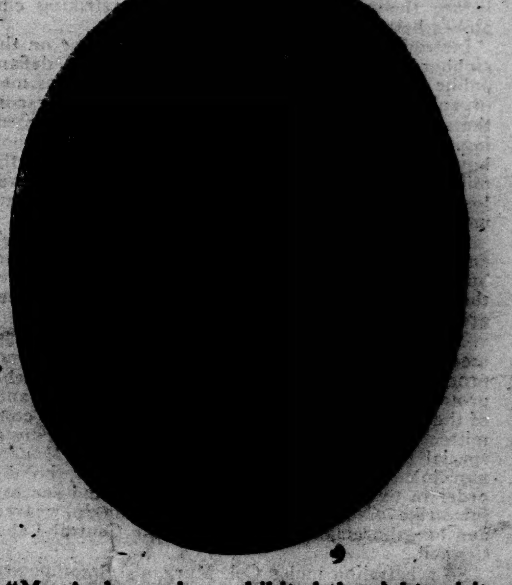
O Lord, hasten the day!

HOW WE WON OUT

By Rev. L. J. Anderson, Socialist Mayor of Hillsboro, N. D.

As the **Christian Socialist** has not said anything about our victory here at Hillsboro, N. D., I will tell the comrades how we succeeded in our campaign. We were organized here as local "Victor" last September by M. J. Borsvald of Climax, Minn., with 14 members. We have since doubled the number. The comrades concluded to nominate the writer as mayor and Comrade Jno. S. Stutz as councilman for the third ward. On March 19 we were both elected by 14 and 30 majority votes respectively. Total number votes cast 214. Have outlined my policy for equalization of taxes, economy and abolishing of slot machines and proper hours for closing restaurants, etc. We expect to see these things accomplished. The following is from the Ludington (Mich.) Chronicle: "The many Ludington friends of Rev. L. J. Anderson, formerly of this city, will be interested to learn of the recent honor conferred upon him by his being elected mayor of Hillsboro, N. D. Mr. Anderson was elected on the Socialist ticket and won out over his opponent by the comfortable majority of 30 votes.

"Mr. Anderson was pastor of the local Dano-Norwegian Baptist Church for many years and had charge of missions at Bear Lake and neighboring cities. He and Mrs. Anderson left Ludington a few years ago for Hillsboro, where he has been engaged in similar work.



"Mr. Anderson has exhibited the right spirit by addressing to the citizens of Hillsboro through the columns of the Hillsboro Banner a communication not only expressing his appreciation of the confidence reposed in him, but asking their hearty co-operation and soliciting suggestions from citizens in the conduct of the city's affairs. Mr. Anderson has been a tireless worker for his fellow men and his reform ideas will now find swifter execution. Hosts of local friends extend heartiest congratulations."

Will here say that we expect to make good by God's grace and the help of the council and citizens of our fair little city. The toilers especially and many others outside of Socialist ranks have faith in us to carry out our helpful program.

THE POISON BREATHERS

By Eliot White

"So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power."—Ecclesiastes 4:1.

I can scarcely believe that I am still in the Massachusetts industrial city.

My way leads at night through one of its streets that high factory walls on either side make more like a black canyon;

While across the strip of gloomy sky overhead heavy billows of smoke can be dimly discerned as they roll continually from the looming chimneys.

Then a barred window opens a square of garish white light through one of the brick cliffs, [illegible] of these fastnesses to pause and look within.

Going closer to the grating, I behold a vista of toil like a glimpse into a cavern of gnomes that in the Norse mythology wrought the weapons of heroes in their secret smithies.

Under the bluish-white glare of arc-lamps, swarthy Armenian and Turkish workmen, wearing a medley of rags whitened by powder and acid, with leather aprons and hand-protectors, wrestle savagely with gnarled coils of flat-wire, jamming the obstinate hoops down onto lifting-frames.

When they have built up a load, a wooden crane swings an arm after the frame, fumbles for a grip and then lifts it, like a tree for transplanting, with writhing wire roots, and plunges it into a tank of sulphuric acid to cleanse the scale and other impurities from the metal.

All down the chaotic corridor of the mill, through densely rolling steam-clouds from the vats [illegible]ore of these industrial Huns and Goths in their tattered garb can be seen at the same labor, and other cranes bowing and lifting like the bowsprits of lurching ships.

But now and then the volume of steam rolls up so thick as to cloak even the nearest group, and the window-bars become a mere black grille on the pallid gray, as when on a Swiss mountain-pass the mist suddenly sweeps blankly across the view of crag and valley;

Then it thins again to the cold eggs of the arc-bulbs, and blows free of the unresting, jargon-speeched toilers in their reeking crypt like specters in a fatiguing nightmare.

I cannot put from me as I pass on, the barbaric vision through the prison-grated window, and it only makes definite what I had vaguely surmised, to learn that the sulphuric fumes that these workers must breathe sometimes consume their nasal passages, until the blood bursts forth from its ruptured gates!

Even stolid iron cannot resist the corrosion, for only a month ago a city main that collapsed near the mill was found to have been eaten through by waste from these virulent vats.

And now unless I can persuade myself that my charge is narrower than the Mas[illegible] said, it must have concern for such poor sheep as these, caught in the thorny, murderous wilderness of modern Toil.

Yet what am I told with scantly-veiled brutality by "business men," if I inquire for such pitiable folk, but this, "Plenty more are waiting where these came from, when we have the good of these"?

Suppose I ask again if strong machines that need not breathe could not replace these acid-poisoned humans, who have dark-eyed wives in barracks they call home, and smiling babes they love somewhat as I love mine of fairer skin—I meet the assurance that "The cost is ruinous!"

Then let me take the words, though not as they were meant, and with them make answer when a sordid System would daze me with its Aladdin tale of surpluses and dividends—"Yes, verily, the cost *is* ruinous!"

And let me help, as I desire mercy for my own dim sight, to show the Chaldeans of our time, how in their cruel furnaces Shadrach, Meshach and Abednego, again walk not alone; But with such helpless aliens as I saw. Another treads the perilous way, noting each drop of sweat and blood wrung from them by the wasting labor and the poison-fumes—and behold his radiant form is like the Heaven-Born!

BLISS AT POUGHKEEPSIE

The Daily Eagle of Poughkeepsie, N. Y., printed an extended report of the lecture on Socialism by Rev. W. D. P. Bliss in the Trinity M. E. Church there on his way to the Christian Socialist Fellowship Conference at Buffalo.

Dr. Walworth, pastor of Trinity Church, introduced Comrade Bliss cordially and happily. The lecture made a deep and delightful impression. The local Socialists are rejoicing that the cause has been so worthily represented there by a man of the attainments, character and renown of Comrade Bliss. They say that a new view of Socialism was thus given to many in this city who had been wrongfully taught that Socialism is against religion.

METHODIST PREACHER SOCIALIST

Rev. S. B. Williams, Methodist pastor at Eureka Springs, Ark., is an active Socialist, honored by the local there in being elected its secretary and member of the County Central Committee. For this reason he is suffering severe persecution at the hands of a few prominent members of his church, and accordingly his salary collections have fallen very materially. The greater part of his members are standing loyally with him, and he expects to win out. Just now he is publishing a little monthly magazine, and the current issue contains a resume of his three years' experience as a Salvation Army officer, telling not only of the good work of that organization, but making public for the first time some inside facts that every one interested in reforms should know. **Christian Socialist** readers can aid this worthy comrade by sending him 50 cents for a year's subscription, or a silver dime for the two issues containing the Salvation Army story. Brother Williams' paper is a small monthly devoted chiefly to religion and church work. Address him as above.

THE PROSSER SPECIAL

The Prosser Special speaks for itself. Read the two great articles in it, the S. S. lesson and the thrilling short story, and you will say IT IS GREAT PROPAGANDA FOR THOUGHTFUL PEOPLE.

Distribute all of them you can at church doors and at homes. It is good for people of every creed.

Also get your branch to order a big bundle. There is nothing more effective for propaganda.

Quit putting out cheap, weak, hurtful literature. GET THE BEST.

GOUGED

A very instructive and impressive booklet by Charles Edward Russell showing the frightful increase of poverty, insanity and crime and clearly presenting Socialism as the only remedy. Russell is one of the most facinating Socialist writers. Price 10c each; fifteen copies, $1.00; 100 copies, $500. Order of the Christian Socialist.

Three Jails in Three Days

Dr. Titus Makes Record and Exposes Insanity of Capitalistic Strike-breakers

Law and Justice Trampled Under Foot by Employers and their Henchmen—Socialism or Slavery Inevitable

Concerning the efforts of the local mill owners, capitalists, police and courts to break the shingle makers' strike at Hoquiam and Aberdeen, Dr. Hermon F. Titus, the well-known Socialist editor, writes as follows in the *Northwest Forum*. Cruel and unconstitutional incidents like this, revealing the unlimited arrogance, cruelty and outlawry of capitalist government, are being enacted in other places in "Free America." Friends, nothing can end this sort of thing and establish Justice among men except government by the working class for the working class. On with the Social Revolution.

In part, this is what Dr. Titus says:

Ever since I arrived here my constant endeavor has been to unite all wage-workers, whether organized in A. F. of L. or I. W. W. or altogether unorganized, into one self-conscious body of citizens, and to lead the business men to see that high wages for the workers means more money to spend in the stores and more prosperity for the city.

These two objects were gradually materializing when the present strike broke out, not planned by me nor by anyone else, but a spontaneous rebellion of the workers against low wages. There was nothing else for us all to do, union men of all stripes, but to join hands as one band with common interests, to get and to keep a better wage scale.

The strike progressed for three weeks with remarkable success. The Lytle mill tried to reopen at the end of the second week, but was unsuccessful. Two large mills in Hoquiam were left undisturbed because they paid better wages than the others. Only three mills were closed, but they had orders to fill and vessels at the dock waiting to be loaded with lumber. The market for lumber was good, demand increasing as the spring opened. During the third week everyone saw something must be done, either settle the strike or break the strike.

The Northwest Lumber Manufacturers' Association held its monthly meeting at Aberdeen on Friday, March 9. Just prior to that meeting nineteen Grays Harbor lumber companies issued a signed statement declaring it was "IMPOSSIBLE" to raise the wages of either skilled or unskilled labor. This was challenge and defiance to organized labor on strike in Hoquiam and Aberdeen, especially as the strikers were at that very time choosing a representative committee to meet the mill owners for the purpose of securing an adjustment.

Then began the sudden attack on labor, which included my arrest and deportation from Hoquiam. A so-called "mass meeting" of "citizens," as events showed, to create an artificial excitement and a panic of public opinion against the strikers.

The object was to reopen the Lytle mill on Monday morning, April 1.

This mass meeting was skillfully controlled by Lytle employes and by some business men who had become desperate at the long stagnation in local business, and who could not understand the only way to secure permanent business prosperity was to induce the mill owners to pay their striking employes better wages.

Instead of bringing their influence to bear on the stubborn mill owner who had just issued a defiant public refusal to advance wages, these business men organized a "committee of public safety" to escort the scabs back to the Lytle mill on Monday morning. There had been no violence worth a schoolboy's notice at any of the picket lines in front of the mills. But the cruel fact facing Lytle was, he was losing money by the thousands and could not get men to work for him.

So this demonstration was arranged by Lytle's employes, Hull, Morgan and Sowers, and some fool business men who think workingmen should "keep their place" and who know nothing of the modern growth of the proletariat.

The citizens' committee appointed by this "mass meeting" of about 100 self-gathered men, at once proceeded to institute mob law. Against the feeble protest of the mayor and with the willing connivance of the other two commissioners, this "vigilance committee" called for volunteers to serve in an army of special police to guard the Lytle mill on Monday morning. There was nothing the matter, no disorder in town at all, except a peaceful and successful strike of the lumber workers, shingle weavers and longshoreman, backed up by the Central Labor Council.

So a battalion under Col. Morgan's direction proceeded to storm and overturn the peaceful town. Men, some boys of 18, were installed as special officers at the city hall, armed with guns and clubs and drilled for service. The United States flag was hoisted over the city hall and a military camp established.

Dr. Titus Arrested

Orders to arrest the "leaders" were issued. City Attorney Callahan himself swore out a warrant against Dr. Titus for intimidating an officer from the performance of his duty, probably referring to a speech of mine to the strikers in the Finnish hall, Friday night. I was confined in the city jail and not allowed even to see my wife. One hundred dollars was the bail set by the judge, so Chief Quinn and Sergeant Hardwick, who arrested me, informed my wife and myself. Within an hour Mrs. Titus offered the bail money to Hardwick, in charge at the police station, who refused to accept it. While she was hunting for Judge Coghlan to get an explicit order from him to the police officers that they should accept the bail, the citizens' committee was busy carrying out their plans to deport the leaders to Montesano. While Mrs. Titus was decoyed by City Attorney Callahan into a side office so that she might not see the kidnapping or be able to offer the bail money again, six police officers hurried into the jail, handcuffed four of us together, Newel and Titus in one couple, Yager and Anderson in another, rushed us out the back way through the fire house to automobiles waiting on Seventh street, and drove like mad through the night fifteen miles across the country to the Montesano jail.

Jail No. Two

What was it all for? At Montesano Sheriff Payette was told we were likely to be rescued by a mob of workingmen from the city jail. At Hoquiam Mrs. Titus was told we were likely to be taken out of the city jail and "man-handled" by the enraged citizens. The truth was, my three companions were fine pickets and real leaders of the strikers and the citizens' committee wanted them out of the way so as to break the successful strike and force open the Lytle mill on Monday morning. There was not the slightest danger of any mob, except the mob of the so-called citizens, working to help Bob Lytle keep wages down to $1.80 per day and especially working to prevent the mill workers from organizing a union which would forever maintain a decent wage scale.

My own bail was refused so as to have me absent from a big meeting of strikers at Electric Park Sunday afternoon. My words have been calculated to inspire the men with courage and determination and to keep them peaceable—the very thing the mill-owners don't want. IF ONLY THE STRIKERS WOULD COMMIT SOME ACTS OF VIOLENCE THEN THE MILITIA COULD BE CALLED, PUBLIC OPINION TURNED AGAINST THE STRIKERS AND THE STRIKE BROKEN.

But since the strikers kept peaceable the next thing was to work up this great false show of force—JUST AS IF THERE WAS REAL NEED FOR IT.

In my own case they failed. Mrs. Titus got the bail money over to Montesano Sunday noon and Sheriff Payette accepted it, though Judge Coghlan was very reluctant to let him know what the amount of bail was, saying to Mrs. Titus repeatedly: "It won't do you any good to have this bare statement of the amount over my signature, and I will not give an order." So I reached the meeting of 5,000 workers in spite of their midnight kidnapping and vigilance committee methods. We took an automobile ride from the Montesano jail back to the Electric Park almost as rapid and exciting as the night before—only this time at our own expense.

The Third Jail

But my experiences with the mob-law citizens' committee was not yet over. At 10 o'clock Sunday night, after one hour of restful sleep in a good bed at "The Grayport," I was aroused by knocks at the door. Chief Quinn and Sergeant Hardwick were there again, this time with a warrant issued by the United States Commissioner Warren, arresting me for intimidating one Green from going to work, thus violating said Green's constitutional rights. This warrant was prepared by Morgan, Lytle's attorney, and the pliant old Judge Warren signed it.

Back again into the city jail for me, till Tuesday morning, when before Judge Warren I had a "hearing" or rather before Lytle's lawyer, Morgan, who was selected by the decrepit judge to do his thinking and deciding for him.

Judge Warren-Morgan or Morgan-Warren bound me over to appear before the Federal Grand Jury in May under ten thousand dollar bonds. So away to Tacoma on Tuesday night into jail No. 3 since Sunday morning—a jail a day—pretty good time.

Now the conspirators at Hoquiam thought they had the old man caged for good. He would never come back to disturb Bob Lytle and Bob Lytle's "me-too's" in their congenial tasks of hiring cheap labor and keeping Hoquiam from prospering.

But they were chumpishly mistaken. United States District Attorney Todd, at Seattle, no sooner got his eyes on that complaint than he moved to throw it out of court, and Judge Hanford as promptly granted the motion.

By that ten thousand dollar bond Morgan intended to tie me up in that jail at Tacoma till next May, when the grand jury meets—far away from troubling Bob Lytle and his well-paid employes.

I have no doubt when I return to Hoquiam these petty servants of their masters will have plenty of other warrants ready for me, and these reports from week to week in "The Shingle Weaver" will record their foolish failures.

Meantime the great strike goes on. That tremendous effort last Monday to open up the Lytle mill was a practical failure, and April fool joke.

The Tin Soldiers

This was what they did in America, not Siberia.

Whenever a man approached the Lytle mill along Monroe street, a public thoroughfare, he was halted by some of the 150 special police army and asked: "Going to work?" If he said, "No," they arrested him, led him into Lytle's big stable, opposite the entrance to the "Bull Pen," and there confined him. This was done to hundreds who came out to see the show, to behold how many scabs could be got into that mill. The stable was packed with the prisoners, arrested for saying they were not going to work.

It was a great spectacle. Hundreds of citizens were here armed to the teeth, some with rifles, some with shotguns, some with revolvers and all with brand new hardwood clubs and decorated with white ribbon badges marked "Special Police," some even were mounted on Lytle's best horses. Also ambulances and nurses were provided as for a battle. Yet not a gun was found on all those hundreds of men packed into that stable. Not a gun or club in the hands of the strikers. Also in the ranks of strikers who went out to that scab show were mothers with rows of children brought there to see to what extremes of folly and brutality capitalists can drive ordinarily intelligent and decent people.

Those Freight Cars

From the stable the brave Citizen-Army of scab protectors drove the herd of strikers, or men who refused to work as scabs, into box cars waiting on the Lytle spur of the Northern Pacific tracks. These unoffending men—who had done absolutely nothing but go out along the street at 6 o'clock in the morning to see scabs go to work—were herded like cattle into box freight cars, 80 in one car, 64 in another, and so on, till they were packed like sardines, the doors shut tight and spiked, with only cracks for air, and run down to the main line ready to be shipped out of town.

And the mob of "citizens" would have had their way had not Sheriff Payette of Montesano called a halt on their insanity. Then they lost their nerve and released their boxed-up prisoners.

A few were selected and jailed. They came in one by one, supposed leaders, and were thrust into the jail where Anderson, Newell, Yager and Titus had been all the time. Even these were taken out one by one during the day and set adrift without any charge being preferred. Except the above-named four. Of these, Newell was tried on Monday, and fined $25, tried again on Wednesday, this time for destroying some jail property, and given six months; Anderson was tortured on Tuesday for shouting out of the jail window demanding a fair trial; Yager is still in jail, not knowing what he is charged with and allowed to see no one.

All this is "Law and Order" according to those Hoquiam citizens, "good citizens," as they call themselves, who are led on by Lytle's employes to make Hoquiam a byeword and a stench throughout the land.

Political Fight On

A recall election is now inevitable. Commissioners Ogden and Willis, City Attorney Callahan, Police Judge Coghlan, Police Chief Quinn, have all in this crisis taken sides against labor and served the mill owners' interests.

Mayor Ferguson yielded to the current for a time, but seems now to have asserted, what he has all along felt, his allegiance to labor's cause.

Undoubtedly the mill owners are prepared to recall Ferguson, while the workers are prepared to recall Ogden and Willis. The fight is on. The wage-workers are in a big majority. They are united. They will select two commissioners from their own ranks and will elect them. And they will re-elect Ferguson because the mill owners are against him.

Then the city government of Hoquiam will belong to labor and such a riot of middle-class subservience to Big Capital as occurred last week will be relegated to the past.

Citizens' Mob Law must be forever banished and the rule of the workers installed in its place.

Hermon F. Titus.

NOT FROM AN ANARCHIST

"The situation in America today is that of a vast reservoir filled to the point where the dam is breaking, with the valley below filled with homes. The water must be led away. In case of hesitation, the valley will be devastated. We must devise a method of carrying the water away, and we must work fast."

Is this an anarchist spouting? No, this is the report of the words of Woodrow Wilson, guest of honor at the Iroquois Club, Chicago.

When you recall the recent words of Cardinal Gibbons, where he said all the conditions preceding the downfall of Rome were in evidence here in America today, what should you, a thoughtful citizen, think about it?—Seattle Star.

RUSSIA'S MESSAGE. By English Walling. The heart cry of a great people in birth agony. The voice of the awakening world. 475 large pages. 59 pages of illustrations. The greatest contribution to recent Socialist literature; [illegible]

Robins Changes Front—Why?

Extracts from Address by Raymond Robins in National Protest Labor Meeting, April 19th, 1908, at Chicago, on Scab Labor Employers' Supreme Court Decision and the Way Out for Union Men

"But it is charged that sometimes union men are brutal, that they violate the laws and are led by unprincipled men. Yes, union men have about as much human nature as other people. Yet union men haven't any monopoly of these characteristics. The packers and mine owners and railway magnates are brutal and lawless and unprincipled enough to deserve some of your condemnation. And it should never be forgotten that these captains of industry are tempted only by boundless greed and lust for power, while the workers fight for their homes and their daily bread."

* * *

"Let us read you a clear statement of the idea toward labor of the group of plunder. It was written by a representative and eminently respectable man, a gentleman, in fact, who I am informed is some $30,000,000 respectable. This statement is from the last annual report of the D., L. & W. R. R., by its president, Mr. W. H. Truesdale. It was adopted by a very respectable and influential board of directors. Among the members of this board are William and John D. Rockefeller, Jr., both very pious gentlemen, I am informed; Messrs. Frederick W. Vanderbilt and William H. Moore, both recognized as railroad kings and leaders of society in New York; and Messrs. George F. Baker and James Stillman, both bankers of great repute, the latter president of the National City Bank of New York, generally believed to be the national headquarters of the group of plunder in this country."

* * *

"This statement was made in the city of Philadelphia by John Mitchell, president of the United Mine Workers of America, and was made to his board of directors, the coal miners of this country: 'I look forward to the time when the workers of our country will take possession of their own land.'"

* * *

"Let us paraphrase Lincoln's statement and apply it to our own great issue: 'Now these two ideas, the property idea of labor, that overwork and underpay, child labor, women disinherited from maternity and men crippled and killed in industry, is profitable, necessary and right; and the citizenship idea of labor, that it is wasteful, unnecessary and wrong, come into collision and do actually produce that irrepressible conflict which Mr. Gompers has been so roundly abused for mentioning. These two ideas conflict, and must conflict.

"Now, I say to you men and women most solemnly, the conflict between the property idea of labor and the citizenship idea of labor presents the supreme issue of this generation."

* * *

"You have got to solve the problem of universal organization for labor. You have got to do this to save your own freedom and the freedom of your wives and your children. You must undertake to advance the citizenship idea of labor, above the property idea of labor, in the laws of the land and the decisions of our courts, as Lincoln said was right and just. The men who believe in the property idea of labor will oppose and denounce us. They will lie about us in their subsidized papers, they will punish us in all possible ways; but we will beat them in the end, we will beat them—because we are right and there are more of us!"

* * *

"I am one of those who, knowing the power of the worst in our human life, believe firmly in the absolute triumph of the best. I believe that the love of freedom, justice and righteousness of the whole people is safe against the machinations of the group of plunder, now and forever. The great true things rise up and take possession of the world. This is the old story of civilization, gaining, gaining, day by day, and generation by generation, and century by century, some further recognition for the rights of man. But these gains come only through the co-operation and service and sacrifices of living men. The historic group of toil has always fed and clothed and housed the world. Disinherited from generation to generation, it has gone forward struggling for understanding and fellowship, and a share in the gains of the social order.

"We are now engaged in the third great struggle in the life of this nation, the struggle for industrial freedom. We have more resources and more power of action this afternoon than was ever before held by the group of toil in all the history of the world. We are able if we are but willing, to realize that old dream of the race, not the dream of great men nor of great classes; but the dream of a great people, from the man who digs the ditch up to the last exalted expression of intellect and genius; strong, free men and women entering into the labor and festival of life on fair terms, and bringing forth a heritage of useful service with untainted honor. Wise counsels will advance this cause, foolish counsel may retard it some. But ultimately we are going to win. We are going to win this issue for the whole industrial group, and we are going to win it on the political field."

* * *

"Men and women, this is Easter afternoon. It is a great day in the religious life of mankind. It is held sacred by many millions to commemorate the final victory of a poor carpenter's son who gave his life for the group of toil. He was the greatest radical, and the most far-reaching and successful agitator the world has ever known. He said that he came that we might have more life, and that we might have it more abundantly. He said that we should know the truth and that the truth would make us free. He said that we were all brethren. He suffered and died for the poor and disinherited. He was persecuted and crucified by the group of plunder who were the masters of Jerusalem in his generation. Yet today, millions have bowed their heads at the mention of His name and all the ceremonies of the day symbolize Him as the risen and eternal Lord. And I believe with all reverence that when the group of plunder read this decision in the Hatters' case they said in their hearts: 'This is the death of organized labor.' But I say unto you, meeting as we are today in every city in the land, the earnest-minded and lion-hearted workers of this country know that this decision, instead of being the death of organized labor, marks the resurrection of organized labor."

* * *

Comment

The extracts here given scarcely call for comment, they are so admirably plain and logical. But seeing that Mr. Robins has seen fit to assail the Socialist philosophy in his recent speeches, I will call special attention to one or two statements.

Please note the subject of the address. Extract 3 is a quotation from John Mitchell's statement to the United Mine Workers of America. It is not a case where, in the enthusiasm of the moment, Mr. Robins may have said more than he intended. The quotation was chosen in the calm seclusion of his study, and therefore reflects his own personal opinion, for which he must take total responsibility. He quotes: "I look forward to the time when the workers of our country will take possession of their own land." That is Socialism.

In Extract 4 he states: "The conflict between the property idea of labor and the citizenship idea of labor presents the supreme issue of this generation." That is the Class Struggle.

In Extract 5 he says: "We are going to win this issue for the whole industrial group and we are going to win it on the political field." The policy of the unions is to steer clear of the political field. The only party in the political field that stands purely for the worker is the Socialist party. If the issue is to be won there, it can only be won by and through the Socialist party which urges the workers to "take possession of their own land."

In the same extract, and in other places, Mr. Robins repeatedly mentions the group of plunder. In Extract 2, he mentions some by name.

Granting the truth of economic determinism, it would be interesting to know what economics have determined the change from Mr. Robins, logical position in 1908 to his illogical position of today. Have the "group of plunder" rehabilitated themselves by means of the men of Religion movement, or must we look for some further and deeper cause with which we are not at present conversant?

W. P. Greatbatch,
Secretary Buffalo Christian Socialist Fellowship.

COMRADESHIP

By Reginald Fenton

I.

SOCIALISM is the Science of Economic Life.

The noun AGAPE, and the verb AGAPAO express the Socialistic Spirit; that is COMRADESHIP, which is the Divine "fulfillment" of "love."

All true Socialists—openly or tacitly—confess dependence upon God; for "God" is literally "THE COMMON GOOD."

They accept Jesus as the Messenger of God; because the whole teachings of Jesus are alive with the Spirit of Comradeship; He declares Himself to be the Comrade of us all; and His precepts cannot be practiced except in co-operative-comradeship and by co-operating Comrades.

The Messianic Message is the Science of true social order.

The problem which "social order" and "civil law"—under whatever form they have ever presented themselves—has to solve is, the satisfaction of the NECESSITIES, in mind, body and estate, of mankind AS ONE BODY.

For this reason—and it is reason both logical and scientific—no INDIVIDUAL can, rightly, have "rights of possession" contrary to the Common Good.

If this single principle were acted on in the solution of the Problem of Social Order, the "kingdom of heaven" would become a realized fact on earth.

But the existing principle of "law and order" (falsely so-called) is the exact contrary.

Hence it is the duty of all, who would be true Christians, to live in bold and open protest against the present system of Common Law and Private Property.

The present existing System has destroyed all true religion from the politics and economics of daily life.

And "Individual Privilege" is in very fact "Antichrist."

Rightly read, the foregoing is the real Message of Christ.

II.

To advance this propaganda we should use all the machinery of ALL religious organizations.

We should search the Divine Word in order that we may speak with authority upon true Social Science; for nowhere else is that science so clearly expressed in terms of daily economics.

Nowhere more plainly and authoritatively than in the sacred scriptures is the principle of the, at present world-wide, institution of private property, denied and denounced as eternally wrong, unrighteous and unscientific. The express promise of the Gospel is the ABOLITION of this Principle of Private Property.

The "fact" of the Institution of Private Property and the "effect" of the working of the Institution upon the spiritual lives of men and women, obstructs our knowledge and perverts our worship of "the True God and Jesus Christ."

It throws out of gear all efforts to reach The Common Good, and it is the fountain of all "sins against God."

Individualistic selfishness is the source of all the sins which as "evils" flow into the stream of our lives through that "fountain."

III.

The Divine Socialism—"The Comradeship of Christ"—which is the express theme of all the New Testament, is the coming Universal religion of all mankind united in one Body by "COMRADESHIP"; which is the Spirit of Christ Jesus, the very opposite to individualistic selfishness.

The result of this "religion"—this "spirit"—will be a Pure Democracy, organized collectively and working co-operatively; and this will produce, and righteously distribute, all possible earthly blessings.

Therefore in propagating this which is Christ's Gospel (the "good news" of the Common Good, which is but another way of saying "the Fatherhood of God"), we ought to refrain from all "partisanship"; from all that is included in the word "sectarianism"; for Social Fellowship, the subject and object of the Divine science of Economic Life, is the very Mind of Christ.

The revelation of this Divine Principle (Socialism), this Mind of Christ, this loving and intelligent and indiscriminately "friendly" attitude of Divine God to us mortal men, constitutes the Messianic Message. The Gospel means Unity and Comradeship.

IV.

All "reforms" of parts of existing religions or of existing policies are useless to Socialism NOW. The God appointed time in which current reforms have had some use is NOW past (Rev. xxii, 11). The time is at hand for God's long-promised TRANSFORMATION of the whole system of human civilization and religion.

The Spirit of Christ—COMRADESHIP—which will as is promised shortly descend as a Universal Pentecost into the public mind and form an overwhelming force of Public Opinion—will completely abolish the legal principle of PRIVILEGE upon which the Institution of Private Property stands. With the abolition of that "principle" out of "law," Capitalistic Civilization will abruptly end (Rev. xviii, 21).

Within ten or fifteen years from this date, "partisan politics" (both civil and religious) will have become so merged and blended with each other (though perhaps not without terrible physical and intellectual struggles) that nonpartisan congresses and parliaments throughout the world will concur in the cataclysm of the world-wide abolition of the LEGAL PRINCIPLE of "privilege"; and that Act and Fiat of Mankind, thus brought about by the Spirit of God, will automatically establish—in physical and economic fact—the Kingdom of God over all the peoples of this planet Earth. The process will be perfectly simple and "natural" as all the "works of God" are, and ever have been.

The Socialist Crusaders

50,000 Subscribers by the Presidential Election

Several comrades have qualified for membership in the Socialist Crusaders. In an early issue of the **Christian Socialist** we hope to give you a picture of the leader of Socialist Crusaders for the month of May, with a short story of his conversion to Socialism; also the names of those sending next greatest number of subscriptions.

Comrades, get the Socialist Crusaders' spirit! Twenty thousand of us should rally to the standard, be fired with zeal and enthusiasm, and in six months we could bring the truth to five million men and obtain one-half this number as subscribers to the **Christian Socialist**.

Nothing is impossible to one who wills.

The following dispatches will inform you of the route being taken by the Socialist Crusaders.

A comrade writing from Detroit, Mich., encloses $3.00 for subscriptions and says:

"I take a dozen Socialist papers, but I think that the **Christian Socialist** is doing better than any of them.

"Yours for the under dog, M. Sullivan."

A comrade sends $10.00 and writes:

"The **Christian Socialist** fills a very important place in propaganda and has a special mission to perform.

"May God bless your work and hasten the day of His kingdom on earth, when God's will shall be done here, is my prayer.

"Yours for the Revolution,
"W. Lundin, Denny, Cal."

"I find the **Christian Socialist** is getting better all the time; it is the paper for Church people."

"C. S. Faucett, Pine Bluff, Ark."

This comrade sends three subs and says:

"I think you are giving us one of the best papers in the movement, and that it is an absolute essential to the Socialist Party. If we are ever victorious the victory will not be won by denouncing Christianity and ridiculing the Church, but by helping the Church to see what Christ did teach, and by upholding what is good and true in the Church. I am yours in the fight for Socialism and purity.

"Rev. J. W. Manney, Placid, Tex."

Sending two subs and writing on the "Socialist Crusader 50,000 Subscribers by Presidential Election Blank," Comrade Sowder says:

"Every mite helps. I will boost it what I can."

"I feel so keenly the value of your paper that I wish I were able to subscribe many dollars. Rev. Everett K. Bray.

Comrades are sending in subs and saying, "I want to enlist in the Socialist Crusaders." One says, "I like that 'Forward, March!' spirit."

The recruiting office is open every day. Send in $2.00 worth of subs; get on the "firing line," and see the powers of darkness flee before us.

Yours for a World Victory,
A. F. Moseley.

RALLY!!! RALLY!!!

A ten days' Spring Campaign! A Spring Ingathering!

All ready! All together, for a whirlwind advance!

The 20,000 subscribers and 50,000 readers of the Christian Socialist are called to heroic service.

Every man of us must stand to his guns for this ten day test.

Send 25 cents for one three months' sub—some will do more—but let not any of us fail to send at least 25 cents with one name for one three months' sub.

Do not break the ranks. These lines call to duty. Act quickly—Here is a quarter—Here is a name—to the **Christian Socialist**.

MAY—FRIDAY—10TH TO 20TH

A Ten Days' Spring Campaign, a Spring Ingathering. Every one of the 50,000 readers and friends of the **Christian Socialist**—we count on you! Do not fail. Send at least one 25 cents subscription for three months NOW.

SOCIALIST CAMPAIGN SONGS, with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. 50c per dozen. $3 per hundred.

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Issued Weekly. Published by
The Co-Operative Printing Company
Address 5443 Drexel Avenue, Chicago
Telephone Midway 2349

Entered at the Postoffice at Chicago, Illinois, as Second-Class Matter.

Subscription Price............One Dollar Per Year
Six months 50c. Three months 25c.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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LOCK THY LIPS AND LIVE IN PEACE

M. J. C.

Lock thy lips and live in peace.
  Fill not thy soul with useless strife.
Grab all thou canst, and take thine ease—
  A longer lease thou'lt have of life.
Have no ideals—these are for fools.
  Like us, be deaf to Suffering's cry.
Go, fill thy purse—for Money rules.
  Eat, drink, be merry—soon we must die!

The Answer

I want no ease while Misery and Want abound;
  While Greed and Graft sit throned, and Pollution
Threatens to submerge the land. But look around!
  Poverty, Crime, Insanity, Prostitution—
Rises this horrid flood from year to year,
  Threatening to engulf us all! Talk of ease!
Talk of ease while our hearts are filled with fear!
  While the millions suffer, I want no peace!

HELPING WIDOWS AND ORPHANS

The National Committee of the Socialist Party has ordered the National Secretary to pay $1,000 to assist the widows and children of the miners killed in a mine explosion at McCurtain, Okla., March 20.

To obtain reforms, vote for REVOLUTION. Two million Socialist votes at the November election will cause the old parties in state and nation to pass more radical reform laws within the next two years than they otherwise would in twenty.

More American people were murdered in Chicago and New York last year than have been or likely will be in the Mexican revolution.

There were more Americans killed by preventible industrial accidents in the U. S. last year than have ever been killed in Mexico or ever will be. Why doesn't Uncle Sam interfere?

THE AMERICAN FLAG

It is one thing to compel unwilling men at the point of the bayonet to kneel down and kiss the American flag, as was recently done by the outlaw citizens that now misrule at San Diego, and quite a different thing to tear down that flag and trample it under foot, as report declares the I. W. W. enthusiasts did at New York on May 1. We emphatically condemn both.

Yet it must be conceded that the New York incident quite naturally grew out of that at San Diego. If capitalist grafters, pothouse politicians and hireling policemen and soldiers continue to drive people from their homes, arrest them on any false and tyrannous pretext and force them to kneel to the flag as a pagan idol and a symbol of illegal despotism and social outrage, it is altogether likely that increasing numbers of people will become scorners and haters of the flag.

The American flag, symbol of the revolutionary spirit of 1776 and of the anti-slavery spirit of 1861, is a glorious and honored emblem. It must not be blamed for the crimes against freedom and justice which traitors to the spirit of 1776 and 1861 commit beneath its folds; but it must be rescued from the contaminating control of such bullies, and the stain with which they have besmirched it must be washed away.

The fanatics who seek to tear down, trample upon or displace the American flag because it has been abused need instruction and rebuke: those who commit acts of tyranny, anarchy, cruelty and treason in its name should be relentlessly exposed and severely punished.

In these two incidents at San Diego and New York we see an illustration of the fact that the foolish, futile outbursts of the poor against the flag and the government are invariably caused by the deliberate, cruel, illegal crimes of the rich against them.

SOCIALISM IN THE CHURCH

Unique Demonstration

(From the London Labor Leader.)

Among the many evidences of social and religious upheaval in our midst today, not the least noteworthy is the phenomenal growth in recent years of Socialist opinions in the Church of England. If any doubt existed on this point the remarkable demonstration held by the London branch of the Church Socialist League at the Church House, Westminster, on April 12, should be amply sufficient confirmation.

The great hall was packed in every part with an audience brimful of enthusiasm. The meeting commenced with the recital of the Creed and the Lord's Prayer, followed by a very frank and vigorous address from the chairman, Rev. Conrad Noel, Vicar of Thaxted. It was explained that a "Remonstrance" had been drawn up, addressed to the Archbishop of Canterbury, and a resolution was proposed by Rev. J. A. Grant, and seconded by Rev. P. E. T. Widdrington (Vicar of St. Peter's, Coventry), instructing the chairman and speakers to present it in person at Lambeth Palace.

The terms of the "Remonstrance" were as follows:

> To His Grace the Lord Archbishop of Canterbury and their Lordships the Bishops of the Church of England:—
>
> Seeing that your Lordships, assembled in Conference at Lambeth, have recently commended for our study a Report signed by some of your number dealing with what is therein called "the grossly unequal distribution of wealth," the "exploitation" of laborers, and the need of substituting "Justice" for a "condescending and thoughtless benevolence;"
>
> And, further, that your Encyclical urges upon all Churchpeople the duty of "co-operating actively with the democratic and industrial movement in so far as it strives to procure for all, especially for the weaker, just treatment and a real opportunity for living a true human life;"
>
> And seeing that the Church has never questioned, and, indeed, has rather urged the right of men to withhold their bodily energy until such terms are forthcoming as shall secure to themselves and their families an honorable life;
>
> And seeing that large bodies of men are acting in accordance with this right, not only on their own behalf, but on behalf of the weaker members of their own and other crafts,
>
> We are astounded and dismayed that your Lordships do not frankly espouse their cause, and, in the Name of the God Who helpeth to right them that suffer wrong, we submit to your Lordships that no other course is consistent with your own counsel and the traditions of the Catholic Faith.

The resolution was supported by the Countess of Warwick, G. K. Chesterton, and George Lansbury, M.P., and was carried with great enthusiasm.

Then came an impressive night march to Lambeth Palace. Headed by George Lansbury, bearing a cross, accompanied by the chairman, and other speakers, came a goodly company of clerics, in robes and birettas, followed by a long line of men and women. Passers-by looked on amazed, as the concourse of sober and silent people, shepherded by mounted and foot police, slowly wended its way southward across the Thames. With the cross ahead, and candles and banners, we might have been a ghostly procession of Catholic pilgrims from the Middle Ages, but we marched on in the new hope of Socialism!

Lambeth Palace was reached about eleven o'clock, and the Remonstrance taken in and presented to the representatives of the Archbishop. Unfortunately, His Grace was not present to receive his people in person. Then Conrad Noel pronounced the blessing over the crowd, and we dispersed and wended our various ways homeward, with an inward glow of satisfaction that, for one evening, at least, we had all done our duty as loyal sons and daughters of Holy Mother Church!

Herbert Bryan.

THE DYING DAY

By Sidney N. Hillyard

Early the sun arose. Thinking nothing of his mission or success he was content with being and with strength. With a fiery force, all-seeing, inescapable, like the zenith of a barbaric empire, he swept us with his widespread noon.

Then he declined. But not with senile lamenting, a thing of weakness, tottering to a pauper's grave. Gathering in beauty what he lost in force, breathing as a farewell to his erstwhile friends the sacred passion of a golden sky, he sank into the sarcophagus of space a King unto the last.

So should it be with the youth of today, who shall presently achieve the distinction of age. No meanly parsimony of a shrunken form. No pleading decrepitude that asks but gives not, so alien to his early hopes. If it may not be that he shall fill out his life with growing consciousness, accumulating knowledge to the end, then let him fall from the scaffold of his half-built house to the concrete below in that hour when his trowel shall begin to lose its cunning. If his closing years are not to be prolific in their gifts of intellect, of art, and of spiritual power, as his opening ones were receptive to the gifts of nature, then may no such years be his.

But why should the youth thus have to cry to Death that he change his scythe of yesterday for a reaper of today, that Death may mow the faster, and hurry toward him lest his body of straw should shrivel in the sun? When did Earth so lose her humus that she no longer builds us men? May not youth still gather in the morning that which will be grain at evening? Or is our Mother so old that she no longer nourishes her young? From long and quiet service, from the slow building of his destiny, should he not receive as wages a closing life like that of the setting sun? A dying? No! A sunset, during which he shall have life enough and to spare. Recuperating beauty in his mind with infinite sustained reserve, shall he not pass as a legacy to the youth of the coming day the hope that death shall be more beautiful than birth.

Let us then give to the youth and the age of tomorrow that which the roaring and clamor of the market has denied to them today! Strength, from a great enthusiasm; time; repose, ere it is yet too late to rest; and the untrammeled expression upon the face of nature of man's inner mind; let us give this, the birthright of everyone who cometh into the world.

MAY—FRIDAY—10TH TO 20TH

A Ten Days' Spring Campaign, a Spring Ingathering. Every one of the 50,000 readers and friends of the Christian Socialist—we count on you! We need money desperately now. Send at least one 25 cent subscription for three months NOW.

SOCIALIST UNION

By Angus D. Morrison

Comrades, we have formed a union,
  We have forged another link
In an endless chain that's human—
  Made of men who read and think.

Long we served a tyrant master,
  Till our lives were nigh crushed out;
We could see naught but disaster—
  Time to turn our face about.

Now our foemen are before us,
  With the votes at our command,
They shall never trample o'er us,
  We will purge them from the land.

Link by link, our chain extended,
  Will encircle all the world,
In "human brotherhood," so splendid,
  We shall see the oppressor hurled.

Hurled forever! linked together,
  Socialists will steer the helm;
Laboring for one another,
  Workingmen shall rule the realm.

THE SEX LIFE

Three Notable Books by Dr. Edith Lowry

TRUTHS FOR BOYS. A sweet, pure, fascinating, helpful book, which every boy from 10 to 16 years of age should read. Parents should read it also and talk the matter over with their boys. This book is of priceless value, beautiful, true, needful. 55c postpaid.

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The **Christian Socialist** especially recommends these three books in the interest of purity, health, happiness, honor and success in life for both boys and girls. Order of the **Christian Socialist**, 5443 Drexel Ave., Chicago, Ill.

MAY—FRIDAY—10TH TO 20TH

A Ten Days' Spring Campaign, a Spring Ingathering. Every one of the 50,000 readers and friends of the **Christian Socialist**—we count on you! Do not break ranks; victory depends upon you. Send at least one 25 cents subscription for three months **NOW.**

Back of the loaf is the snowy flour,
  And back of the flour the mill;
And back of the mill is the wheat and the shower,
  And the sun and the Father's will.
—Rev. M. D. Babcock, D. D.

WOODROW'S METHODS

I will speak of my method of argument when I meet in debate an opponent of Socialism who affirms that Socialism is Atheism, Infidelity, Darwinism, Free love, etc., and tries to prove it by Socialist authors. I think my method is a quicker job and more complete than the method of those who get back of these Socialist authors and spend much useless labor in their defense. This is all right and proper however, after the logic is exploded that Socialism is Atheism, Infidelity, Darwinism, Free love BECAUSE SOME LEADING SOCIALIST AUTHORS HAVE ADVOCATED ATHEISM, INFIDELITY, DARWINISM, FREE LOVE, etc. This capitalized sentence is the predicate from which they draw the conclusion that Socialism is Atheism, Infidelity, Darwinism, Free love, etc., and it is not logically necessary to prove this proposition to be false to show that the conclusion is false that Socialism is Atheism, etc. And the course of argument that is not logically demanded is illogical to pursue.

I explode the logic of the opponent that so affirms and expose its fallacy. This can be done to the perfect satisfaction of the entire audience in a few minutes and then when this is done, I have plenty of time to get back of these Socialist authors and show that they did not teach what my opponent says they teach, and while I am doing it, the audience will not be impressed with the fallacious idea that Socialism is Atheism, Infidelity, Darwinism, Free love etc., if I fail to make it clear to the audience that the allegations of my opponent are false as to in-dividual teachings of some Socialist authors. Putting the opponent's argument in form of syllogism we have this logic, viz.:

1st, Major; Some leading Socialists have taught Atheism, Infidelity, Darwinism, Free love etc.

2nd, Miner; Socialism is what leading Socialists have taught.

3rd, Ergo; Socialism is Atheism, Infidelity; Darwinism, Free love, etc.

By a parity of logic we have this, viz.:
1st, Major; Some leading bipeds are men.
2nd, Minor; A monkey is a biped.
3rd, Ergo; A monkey is a man, or man is a monkey.
Or, we have this, viz.:
1st, Major; Some leading bipeds are monkeys.
2nd, Minor; My opponent is a biped.
3rd, Ergo; My opponent is a monkey.

When my opponent shows that he is not a monkey, he will also show that Socialism is not Atheism, Infidelity, Darwinism, Freelove, etc.

Another thing; I will give a little pious advice to Socialists who debate Socialism and when the opponent evidences his consciousness of defeat by getting mad and calling the Socialist defender a liar, some able debaters have lost their good temper and given their opponent a fistic castigation. By doing this one puts himself on the same low level of his opponent in the eyes of the audience; and if he gets mad and calls his opponent a liar because his opponent calls him a liar, he loses with the audience the evidence of victory. To do so is illogical, unnecessary and harmful. I have engaged in many discussions during the last thirty-five years, and have found that one can carry victory with any audience over an opponent by keeping cool and in good humor when the opponent gets hot, by being kind when abused, and by keeping an eye single to the opponent's logic and arguments. Pay no attention to any thing your opponent says, except what he says bearing on the argument. Follow the old saying, "A gentlemen will not insult me and a fool can't." I do not claim to be any better natured than others, but have found by much practice that one can control his temper under the most aggravating circumstances in debate and that it works to my advantage with the audience. Try it.

Fraternally, Thomas W. Woodraw, Hobart, Okla,
Secretary Christian Socialist Fellowship for Oklahoma and New Mexico.

FOR YOUNG CRUSADERS

Conducted by M. Kathryn Sykes,
901 W. Main St., Richmond, Va.

A MEMORY

(By Jay Bee)

Little Mary sat her table
  In the old farm barn;
Dancing sunlight through the gable
  Lent a special charm.

The great barn doors were open wide,
  Disclosing fields of green,
Where flocks of sheep, the farmers' pride,
  Made an idyllic scene.

The mow was heaped with fragrant hay,
  With hay the floor was strown;
On fragrant hassocks of the same,
  Three little maids sat down

And played at eating. Angel food,
  It surely must have been,
For there was nothing on the board
  That could be food for men.

Then Baby Sadie made complaint—
  Nothing to eat there was,
But only just some knives and forks,
  And they were made of straws.

The hostess then a lecture gave,
  Contentment true to teach;
Pity's first lesson, young hearts then,
  Drew from that maiden speech.

It told of many suffering poor,
  With neither food nor home,
That beg their food from door to door
  As o'er the earth they roam.

It bade the little group rejoice
  To share this dainty treat,
Since poor folks would be glad to get
  Just knives and forks to eat!

Full seventy years has mem'ry held
  The picture here portrayed,
And mirth and tears have both upwelled
  At once, to greet its shade;

For one, alone, still journeys through
  The weary ways of life,
But never fails to favor those
  That lack the fork and knife!

Lullahoma, Tenn., Nov. 4, 1911.

* * *

MORE FEBRUARY LETTERS

As our space is limited, I have decided that *some* of the letters I have received from old correspondents—those who have already had one letter printed—will have to be omitted where there is nothing in them that would be of special interest by the time we could get to them without slighting those who write for the first time. Any letter which give some specially interesting news of Socialist work, or people, will be sure to be published as soon as possible. I just want each Young Crusader to be sure, if he or she does not see his or her letter in proper order, that some good reason exists for the delay or omission, and they must not be discouraged, or think that we are not anxious to hear from them, although we want every one to try hard to give us something especially good when they write the second or third time. Here is an old friend—if a YOUNG Crusader—whose second letter, with that of his mother, I give, as the one is short, and the other interesting:

Boicourt, Kansas, R. R. No. 2,
Feb. 18, 1912.

My dear Aunt Kathryn: I received your picture and was glad to get it. My brother went to school this winter. I am going on nine. Socialism is gaining in this country. We are all Socialists here. There was a large local south of us, but it busted up. My papa belonged to it. He was secretary. I think the *Christian Socialist* is fine. Yours for socialism. William C. Emery.

Dear Comrade: We missed our last week's *Christian Socialist*, and were very much disappointed. I think it was the postman's fault. He must have put it in the wrong box. Socialism is growing fast, but none too fast to suit me. I am getting so I can't talk of anything else. We're visiting some new comrades today. We are to have a speaker at Boicourt and around here, March 1-2-3. A lady, Miss Blanche Humphrey. There is a local at Boicourt, of I don't know just how many members, but they had an election there some time ago for congressman. The republican died, and the Socialist vote in that precinct went ahead of both old parties, and two years ago there wasn't any Socialist vote at all. Have been trying to get up a club of subs for our paper and only got one. I gave six months to two persons, and the preacher in this place runs the *Christian Socialist* down, and now, when I ask them to read a paper and then subscribe, they say: "Oh Mr. Cockerell said it was no good." I am sorry. I have wanted him to tell me why. One of his church members read the article of Rev. W. D. P. Bliss, delivered before the C. S. F. conference, and "Why," he said, "Brother Cockerell knows more than Bliss!" This member is a Socialist also. Yours for Socialism. Bertha Emery.

Keep up the good work, comrade—the tone of those people will change before long, and how delighted you will be. Sometimes it is best to just give out the paper to read without comment or effort to get them to subscribe for a time, and then when you see a gleam of interest, or something appears which interests them specially, strike while the iron is hot.

Dodson, La., Feb. 27, 1912.

Dear Aunt Kathryn:—I thought I would write a little for the first time. We take four Socialist papers, and I think the C. S. a fine paper. Aunt Kathryn, I hope you will not discontinue to be editor of the Crusaders' page. I think you are doing a noble work. We have a local here. There are a good many Socialists. I wish all the Crusaders would write to me. I never did go to school but one session, and please excuse me, dear Aunt Kathryn, if I don't get things just right. I am in the fifth grade. I help work in the field and the garden, and tend to the chickens and the cows. I live out in the country four miles from town, the nearest school being two miles and a half. I read the Crusader page first of all, and I like the short stories. I would like to have one of your pictures, but I forget on what terms they are sent. I have three little nieces. Their names are Gladys, Henrietta, Lulu and Evelyn. I am fourteen years old. Now, Aunt Kathryn, don't make fun of my writing, and if you think the Young Crusaders will make fun of it write and tell me and I will try to do better next time. I will answer all letters written to me. From your Comrade.

Mattie McCollum.

This comrade writes a very good, plain hand, and spells well for her ago, not to mention the schooling she has had. I have sent the picture, and I hope a number of our Crusaders will write to Comrade Mattie, and see if they don't agree with me that she writes very well indeed. It often happens that those who have few chances for an education, make so much better use of those they have than others do of their better ones, that they really excel the ones who go to school steadily. And the work with the garden, chickens and cows is so much healthier and happier work than the factory children have, that they are really fortunate, as they will realize more in the future than now, perhaps.

CANADA LEADS WORLD IN INVESTMENT PROFITS

Up in Saskatoon, Prince Rupert, Calgary, Edmonton and other new western Canadian towns, which have sprung up almost over night, the rise in values of lots bought before the railroad came in had been stupendous. To one who has not actually been in touch with conditions in Canada it seems like a fairy tail to read that $150 to $500 lots have often advanced to $1,500, $5,000, $10,000 and, in some cases, to $50,000—but the facts are there ready for proof for anyone who investigates.

The biggest thing now going on in Canada is the building of the great new Grand Trunk Pacific railway, which is rapidly stretching out over an immensely wealthy territory. In a commanding position in the center of British Columbia and directly on the registered right of way of this new railroad is Fort Fraser, a townsite wonderfully blessed with opportunity.

The railroad is scheduled to reach Fort Fraser this summer and then the rise in lot values is sure to begin. Think of what this will mean to investors who get in now before the tracks are laid.

You can get Fort Fraser lots now at $200 and up on easy terms of 10 per cent down and 5 per cent per month (no interest or taxes until fully paid), with titles guaranteed by the British Columbia Government itself.

Write to Spence, Jordan & Co., Dept. AR, Marquette Bldg, Chicago, who will give you official information about this opportunity.

They will also tell you about 10-acre tracts of best selected garden land near Fort Fraser to be had on easy terms.

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Ames M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

LESSON FOR MAY 19

The Old Law and the New Life.
Matt. 5:17-26

GOLDEN TEXT:—He that loveth his neighbor hath fulfilled the law. Rom. 13:8.

The real point in our lesson is the relation of Christ, the Kingdom of God, the principle of Love, Christianity and the Christian Movement to the Mosaic Law. Did Christ come to abrogate or realize the Mosaic legislation? Can Christianity be realized in the world without the adoption of the Mosaic principles?

He Came to Fulfill

Jesus plainly declared: "Think not that I am come to destroy the Law or the Prophets; I come not to destroy but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Evidently Jesus was not independent of either Moses or the prophets. He recognized them as worthy predecessors whose principles he had come not to destroy or supersede but to realize. He committed his successors to the same mission when he said: "Whosoever (then or now) therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven, but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Words could not make plainer the fact that Jesus recognized the stability, importance and practicability of the Mosaic and prophetic principles; and that their practice by men was absolutely necessary to the establishment and success of the new social order, he called the kingdom of God. Hence, the adoption by the world of the "Old Law" is necessary to the complete realization of the "New Life" held out to us in Christ. Grace cannot triumph independent of Law. Grace without Law is antinomianism and Law without Grace is tyranny and chaos. Moses anticipates Christ and Christ realizes Moses. The two halves make a whole. They stand or fall together.

But we must be careful here to catch the viewpoint of Jesus. Does he refer to the moral, ceremonial or traditional law? Does he mean the "Ten Commandments," the "Priestly Code" or the "Traditions of the Elders?" Judging from the many recorded words and acts of Jesus it is not ritualistic or traditional codes, but the Mosaic and prophetic moral principles that he has in mind.

The Moral Law of Moses and the prophets, which Christ declared was eternal and practicable, and which he came to realize in practice through the establishment of a just social order, is compressed in the Ten Commandments. It is the oldest law of the Jewish people. Most, if not all of it, came from the hands of Moses. It was given to the people as the constitution that was to govern them in their new home. It was intended to cover, in general principles, their religious, educational, economic, political, domestic and foreign life and policies. All later prophetic utterances, by way of exhortations, demands and criticism, were based upon this old Law. All later righteous legislation, on the subject of land tenure, interest, wages, corruption, etc., was enacted to give expression to the moral principles in the Ten Commandments. The Jewish nation was organized for the purpose of expressing these principles in material form and to propagate them to the ends of the earth.

The "Ten Commandments" are found in Exodus 20. A glance at them will reveal that they deal with these things; Man's religious relation and duties, Man's domestic relation and duties and man's social relation and duties. If we take Christ's summary of them and of the prophets they are reduced to two; Man's relation to God and man. If we dare go as far as Paul they are comprehended in one; Man's relation to man. For said he, "he that loveth the other fellow hath fulfilled the law." The passages from which these words are extracted are well worth quoting here. It reads: "Owe no man anything save to love one another; for he that loveth the other fellow hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in one word, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; love therefore is the fulfillment of the law." This is the "Old Law" Jesus accepted and declared his purpose to fulfill.

But, just as surely as he came to realize the eternal and universal principles of the moral law he came to forever destroy the narrow and temporary ceremonial and legal legislation of his people. He followed the methods of destruction as well as construction. He tore down that he might build up and built up that he might tear down. He came to destroy the works of the devil as well as establish the claims of God. He would fulfill the abiding principles of the moral law and destroy all expedients. He would abolish the outer act by removing the inner cause.

The Kingdom

What the Jewish nation had failed to do, through political and religious apostasy, Jesus came to accomplish. He came to give expression to the real original content of the "Old Law" in personal and social life. He came to realize the Divine ideal of a holy human life and a just social order as expressed in the Ten Commandments. How?

First, by inaugurating a universal social order of justice on earth. This was, in his language, "the Kingdom of God and His righteousness." It carries with it three fundamental ideas: the Fatherhood of God, the Brotherhood of Man, and a universal co-operative form of society. It necessarily includes the various forms of activities that enter into a universal social order. A kingdom is impossible without these. If, therefore, Jesus came to found a kingdom of Justice, he came to establish a social order in which all these departments of life shall be conducted on the basis of righteousness. This, we learn from his own lips, was the purpose of his life, and he made it, by direct command, the first business of his successors. They were to establish the kingdom that bread, clothing and shelter may abound for all.

Second, by conversion. He taught and preached the "Good News" of the kingdom and sought to convert men to the principles of the kingdom. He wanted men everywhere to exchange the narrow conventional concepts of the day for the universal and vital ones of the kingdom. He commanded men to repent of the sins of mammonism and accept the justice of God. In the interests of the kingdom he commanded men to leave all and follow him. Not the love of property, friends or life itself were to hinder them. His demand was an absolute and unconditional self-surrender to the kingdom idea and practice. This was the conversion he demanded and he never lowered the standard of entrance to his kingdom to accommodate any man. He could not and succeed in his revolutionary work.

Third, he organized his followers into a new democratic movement, in keeping with the kingdom principles, for the purpose of permeating society with the new ideas and ultimately to capture and convert it into a universal co-operative commonwealth. After the death of Jesus the early Church formed itself into a communal society to express their kingdom idea and fellowship and to better carry on their work of education and organization. They lived a separate and distinct life from that in vogue. They were in the world but not of it. In this form they lived and wrought, and in three hundred years brought the Roman Empire to their feet.

Briefly stated, that was Jesus' method of changing human nature and saving the world. He would formulate and present a world-wide Social order of Justice, educate the people in its principles, convert individuals to it, command them to enter it at any cost and then organize them into a body, on the basis of great common ideals and interests, for the purpose of destroying petty competitive sectionalism and establishing a universal co-operative commonwealth. He would change human nature by converting it to the kingdom idea, and he would extend his kingdom to world-wide dominion by educating and organizing the converts into an intelligent and purposeful revolutionary movement. There was power and wisdom in this preachment. It commanded men. Most powerfully did it appeal to the highest and best in them. It changed them as by magic, from the ground up and from the innermost soul outward. It hooked men to God and Man with hooks of steel. It converted cowards into heroes and egotists into altruists. It gave men something worth thinking about and suffering for. It was an objective worthy a man's highest endeavor and costliest sacrifice.

If the modern Church would realize the "New Life" She must fulfill the "Old Law." If she would destroy anger, lust, adultery, divorce, false swearing, petty revenge and class hatred and strife, she must make possible the practice of love in the domestic, economic, civil and political realms of life. If she would change human nature and save society; if she would make men saints and flood the world with peace she must destroy capitalism and seek to establish a universal co-operative commonwealth. The Good news of such a kingdom now, as then, will transform men, make them sons of God and brothers of man, solve our social problems and create a new world. Nothing less can. Will she follow her Leader and do it? She has not done it in the past as she should and consequently has failed to perceptibly change human nature or Christianize Society. Will she do it in the near future? Time alone will tell. She must do it soon or lose her hitherto commanding place in the world. The "New Life" must come, and if she, for many reasons, fails to produce conditions that will make it possible another "Agent," raised up by God, will. Christ's work begun must be completed. The "Old Law" cannot be destroyed so long as heaven and earth remain. It will be realized in a new form of personal and social life.

News and Views

By WM. H. WATTS

One of the reasons why more of the passengers and crew of the Titanic were not saved was the inadequacy and confusion of the wireless telegraph service. The whole nerve-racking responsibility of the wireless service was thrown upon over-worked young men, scarcely more than boys, employed at $20 per month. Besides that, false messages were sent through the air by some persons either interested in exploiting the horror and sympathy of the public, or as a brutal, practical joke. Wireless telegraphy is in a condition of anarchy that can only be remedied by corporation monopoly or government monopoly. Victor Berger recently introduced a bill into Congress for the purchase of all wireless apparatus in the United States and the creation of a Bureau of Wireless Telegraphs.

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Victor Berger recently gave the House of Representatives the Socialist argument for female suffrage. Speaking in favor of the Mondell woman suffrage amendment granting to the Alaska legislature the right to give the franchise to women, he said that in 1900 there were 5,319,397 women at work in stores, offices, schoolrooms and factories.

The proportion of women employed outside of the home is constantly on the increase, and must continue to increase as one domestic operation after another is removed from the home to the factory. Only by political action can women secure laws that will give them industrial protection.

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No doubt, many Americans imagine that Bulgaria is so near the Orient as to be hardly civilized, but Bulgaria has proportional representation, and in recent elections the Socialists won twenty seats in nine Provincial Councils, and ninety-five seats in thirty-five urban municipalities. At Sofia and several other towns the party has the largest representation. This is the first electoral victory after twenty years of effort.

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It will probably be news to most people that *women are employed in iron foundries in this country,* yet it is reported that the "Coreroom Bill, the measure that is intended to put a stop to the slavery of women in foundries has been favorably reported by the Committee on Labor of the Massachusetts